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Concerning Confirmation

THE scene is a spring evening; the light from the setting sun comes through the great west window and seems focused on the young people kneeling two by two before the bishop. The beauty of the gothic architecture; the white robes of the choir and clergy; the sincerity of the candidates; the solemnity of the scene: no wonder the members of the congregation are profoundly moved. It is the annual confirmation, and as the service closes with the stirring words of "O Jesus, I have promised to serve thee to the end", even strong men find tears of emotion coming to their eyes.

After the service, while the candidates go to the parish room, their parents and godparents remain in the church, where the bishop speaks to them and reminds them of the importance of encouraging those confirmed to continue as faithful church members. He explains that this can be done by example much better than by teaching. Particularly he invites them to come with their children to their first communion. The atmosphere is one of appreciation, the parents are glad that the bishop has spoken to them, they will most certainly do as he suggests.

But next Sunday—are they there? No, within a week all the good intentions have vanished; the emotion was genuine enough, but the will was lacking. "Attention should be paid to the Prayer Book rubric which states that everyone should have a Godfather or Godmother as a witness of their Confirmation", say the recent recommendations concerning baptism, confirmation and the communicant life, as approved by the Convocations of Canterbury and York. But the kind of witness, whether by parents or godparents, which stops at being present at the confirmation and does not involve sharing with the candidates in the communicant life, is at best a vague goodwill, which lacks purpose or meaning.

It is said that 60 per cent of the children baptized in this country are baptized in the Church of England, that 25 per cent are confirmed, and of that 25 per cent only 1 per cent remain as regular communicants. How much longer are we to tolerate this quite disgraceful situation? And by "we" I mean all of us who are members of the Church—bishops, clergy and laity; we all are, or should be, greatly concerned, for if confirmation means anything, it most certainly means more than just having children "done", as the saying is.

In the brief two years I have been a bishop I have found my heart torn in two at every confirmation I have taken. Before me, kneeling to receive the gift of the Holy Spirit (and what an awe-inspiring thing it is to be the unworthy channel of that gift), are children, children who have been carefully prepared by their parish priests; children who are endowed with youth's sincerity and simplicity; and yet pressing upon me all the time, even as I place my hands upon

their heads, is the knowledge that many of them will quickly lapse. I know this is true, because now that I am doing my second round of confirmations, I ask about those I confirmed the previous year—are they still faithful? Do they come to their communions? Thank God a proportion are continuing, and daily increasing in grace, but over and over again the story is the same: in spite of all they can do, the clergy tell me that many have lapsed, lapsed in less than a year. In my diocese since I have been bishop some 5,000 candidates have been confirmed, and yet the statistics show that the weekly number of communicants remains the same, or increases only a little.

Frankly my conscience disturbs me, for though as I have said all of us—bishops, clergy and laity—have a concern in this matter, mine is obviously the chief responsibility, and I am desperately anxious lest I continue to acquiesce in the *status quo,* that in time I just accept it, and accept as a matter of course something which at present I feel often is so terribly unreal. Recently I took a devout Presbyterian who was staying with me to an Advent confirmation. A beautiful Norman church; over a hundred candidates; the whole service carried out with great dignity, and in the language of the local paper "most impressive"; but when I asked my friend what she thought, I found she was genuinely distressed; she said it seemed to her from the behaviour of the congregation that to them it was just a Show—a holy show, a solemn show, but in the final analysis nothing more. I know that God in his wisdom looks on the heart and does not judge by mere outward actions, but I still have a sneaking feeling that she was right.

What then ought I to do? Over thirty years in the ministry has, I hope, taught me prudence. We cannot introduce drastic reforms suddenly; those who attempt to may sometimes succeed, but usually they are misunderstood and their churches are empty. What we need, surely, is to revise our present methods, so that on the one hand they can be pastorally more effective, and on the other hand commend themselves as reasonable to the ordinary father and mother who wish their children to be confirmed, without perhaps any clear understanding of what this involves. We need to evolve a theory that can be convincingly put into practice.

It seems to me that here we find guidance in the preface which is read at every confirmation service. Here are clearly laid down certain conditions which have to be fulfilled before confirmation can be administered. These are as follows:

(1) "None shall be confirmed but such as can say the Creed, the Lord's Prayer and the Ten Commandments." This pre-supposes, or perhaps one might say ideally *imposes,* three conditions—that each candidate knows the elements of the Faith; is a praying person; and has a clear knowledge of a Christian's duty. Obviously a child can only have an elementary understanding of these things; but the words used at the confirmation service include that they "may daily increase in thy Holy Spirit more and more". Therefore, it seems that the Prayer Book assumes that children who are confirmed will receive afterwards from their parents, as well as from the Church, such ex-

ample and instruction as shall enable them to grow up into mature Christians. It is plain here that for all practical purposes the influence of the parents counts much more than that of even the best godparents. The point which follows is that the parish priest should be strengthened by episcopal authority in his approach to the parents; he should be able to tell them that the bishop desires to be satisfied that before he confirms their child, they will give their parental support and backing. An application form for confirmation candidates to be filled in by the parents might include some such guarantee.

(2) "None shall be confirmed but such as can also answer to such questions as in the short Catechism are contained." In the American Prayer Book an Office of Instruction precedes the Order of Confirmation. This office is in fact the Catechism. At several confirmations I have attended in the Protestant Episcopal Church, the bishop has actually catechized the candidates from this office before confirming them. We might well introduce this custom into our confirmation service. It would show the importance of the Catechism; it would show that the bishop has to be assured that the candidates have been instructed in it, and it would be a valuable method of teaching the congregation. It might, of course, embarrass a child to be catechized individually, so perhaps the best method would be to question them in groups; e.g. some questions for the boys, others for the girls.

(3) "None shall be confirmed but such as have learned what their Godfathers and Godmothers promised for them in baptism, that they may with their own mouth and consent openly before the Church ratify and confirm the same; and also promise that by the grace of God, they will ever more endeavour themselves faithfully to observe such things as they by their own confession have assented unto." This presupposes again the background of a Christian home. The home is by far the greatest influence in a child's life. Given this background, then, it seems to me that the actual age for confirmation does not matter very much. In fact, in these days when many children change their schools at eleven-plus, a change which may involve a break with the local community where they have hitherto been brought up, it may well be that they should be confirmed several years before then and so have developed habits of prayer, worship and the use of the sacraments before going into the larger world of higher education and all that this means. But I am sure that this can only be if the home is a Christian one, where the parents are themselves practising churchpeople. Without this, I cannot believe I have the moral right to allow an immature mind to undertake duties and obligations which cannot be fully understood. In such cases I think we should postpone confirmation till seventeen or eighteen, or even later. After all, the State assumes that the term "years of discretion" means twenty-one, for it is not till then that a person comes of age and is allowed a vote. Confirmation bestows, amongst other things, full adult membership in the Church. This should be regarded as a very serious matter, for it involves duties and life commitment. A candidate who has to stand on his or her own because the home is

uninterested should not be asked to make the solemn promise and vow required at confirmation until they have reached an age when they can appreciate what they are doing.

Of one thing I am certain, and that is that the present custom of confirming children in their early teens is one that should be discontinued at once. Physically, emotionally and mentally it is a difficult time. They should either have received the grace of the sacraments long before to help them in what Addison calls "the slippery paths of youth", or they should be looking forward to confirmation as the event which marks coming of age in the Church. In any case, the figures of those who lapse after being confirmed between thirteen and fourteen ought to have proved to us long ago that adolescence is not the right time to be confirmed.

I have stressed the influence of the home, but the Church background is nearly as important. If we begin to demand a higher standard of parental co-operation, then the parents have an equal right to demand that, once confirmed, their children become members of a local church where they will be welcomed and made to feel part of the family; used, appreciated and moreover steadily instructed in their Faith. I am myself as concerned about this as I am about confirmation. Even if there is little encouragement at home, many candidates need not have lapsed if the regular church members had shown even an elementary Christian care and love for them. How many parochial church councillors know, pray for or visit the newly confirmed? Instead of giving them jobs to do, there is often a policy of keeping them out. I wish that the average parish was as interested in its profit and loss account of human souls as it is in discovering reasons why it should not pay its quota. I am beginning to wonder if, before I confirm any candidates from any parish, I should not demand a written promise from the P.C.C. that they will support the parish priest in every way in the care of the newly confirmed. After all, we shall have more hope of the parents taking the matter seriously if they find the parish is doing so as well.

To sum up, let me offer these practical suggestions:

(1) If the family is a genuine church family, confirmation should take place before the age of eleven. This presupposes that the child will be living in an atmosphere which will make growth in the knowledge and practice of the Faith both possible and practical. The local church will also play its part in providing the ways and means by which the young communicant can become integrated into the worshipping, family life of its community. The important thing is that in whatever Guilds or Fellowships are found to be most useful in view of local conditions, the laity of the parish must take the leading part. They should see this as their share with the parish priest in shepherding the young newly confirmed.

At eighteen all who have been confirmed should have their names entered on the Electoral Roll of the parish. This should be taken to signify that they have now reached full adult status and are willing to take on the privileges and obligations thus involved. Before the Roll is signed there should be a preliminary period of preparation

which should include a refresher course in Christian doctrine and the prayer life, and also some talks on the duties of a church member, with particular emphasis on local conditions, which might well be given by members of the laity. And, finally, if there is in the vicinity a Christian Careers Master or Mistress they might be asked to give a talk to show how every trade, vocation and profession must be seen by a churchman as the expression of his discipleship, whether at home or overseas.

All this having been completed, the Signing of the Roll should be made an annual occasion, of great importance, in the parish. There should be a service in church, the Roll should be signed publicly, and the archdeacon or rural dean should solemnly admit each new member to signify that this entry is not just to the local church, but to the whole world-wide Anglican Communion. (Incidentally, this will do away with the use of the Electoral Roll as a piece of marriage machinery.)

(2) But now how can we best be concerned to care for the children where for one reason or another there is little or no home backing? Here I believe we must quite frankly disregard the rubric after the Order of Confirmation which states, "And there shall none be admitted to Communion, until such time as he be confirmed or be ready and desirous to be confirmed", and admit to communion before confirmation, even at the risk of the child's never being confirmed, for I conceive it the lesser of two evils to be a lapsed communicant than a lapsed confirmee. To lapse from communion is serious and grave, but no life-long vows are involved. To break the confirmation vows is as sinful as to break the marriage vows.

We should therefore admit, of course after careful preparation, to the altar the children of our Church whose parents and families are indifferent, provided always that, first, the parish priest feels they should be, and, secondly, that as far as is humanly possible he and his church council have means of assuring their proper pastoral care until such time as they have grown to be sufficiently independent of their home background as to stand on their own feet. When this time comes, they can then be prepared for confirmation and be admitted to the Electoral Roll.

I realize that all this will require endless explanation and teaching; left to individual parish priests it will be easily misunderstood, and from my experience it will probably mean that we shall go on in much the same way we have always done, the rigorist being more rigorist, the non-rigorist being more woolly-minded, and most of us hovering about between the two, vaguely hoping that things will somehow get better. In any case, it is surely a part of the pastoral office of the bishop in his cure of souls, and he better than anyone else is able, by the regulations he makes, to show that confirmation must not be regarded as a perfunctory form, signifying entrance to adolescence, nor indeed as a right to be demanded, with little sense of the obligations involved, but as a great privilege to be appreciated and deserved by the candidate, the family and the parish.

How is all this to be carried out? Being Anglican and therefore

cautious, my suggestion is that such a course as I have outlined should be adopted in a diocese alongside with the old present methods, bad though I think they are, for an interim period. At the end of the period decided, the diocese could review the situation in the light of the experience gained. Adaptations, alterations, amendments could then be made, and a diocesan policy adopted with regard to confirmation, which would be approved and therefore be supported by the clergy and faithful laity.

Finally, for myself, I feel most keenly that the administration of the sacrament of confirmation should be one of the most worth-while opportunities of my episcopal office, but frankly I find it one of the most heart-breaking. I know the opportunity is there. I know, too, and am consoled by the knowledge, that the grace of God can and does transcend all our human frailties and follies, and that there are indeed notable exceptions to all that I have said. But I am still convinced that if we are really in earnest about making England Christian, we should, straight away, dismissing all sentimentality and unrealistic optimism, try to create a situation where the grace of God is not so severely handicapped as it is to-day.

✠ Mervyn Worcester.

Meditation for a Young Boy Confirmed

I

I rise from my dream, and take suddenly this pen and this paper
For I have seen with my eyes a certain beloved person, who lives in a distant country,
I have seen hands laid upon him, I have heard the Lord asked to defend him,
I have seen him kneel with trust and reverence, and the innocence of him smote me in the inward parts.
I remembered him with most deep affection, I regarded him with fear and with trembling,
For life is waiting for him, to wrest the innocence from his young boy's eyes,
So I write urgently for this beloved person, and indeed for all beloved persons,
I write indeed for any person, whoever may find something in these words.

II

I see him there young and very innocent, he still confides many things to many persons,
I know what is waiting for him, I see enemies and dragons and apparitions,
I know them all, I am familiar with them, I walk amongst them carelessly,
I walk amongst them having a truce with them, but I cannot make a truce with them for any other person,

I cannot make a truce with them for any young and reverent person, nor any gentle child;
Therefore though I myself walk through them carelessly, to-day they fill me with most anxious trembling.

III

My son writes to me, to-day I made my first communion,
I was rather nervous, but everything went off satisfactorily.
I see him communicating, I observe that he believes himself to be in the presence of the One and Everlasting and Most Loving God,
I observe him at the altar rails, I observe his heart is beating,
I observe that he is anxious to behave correctly, I know that he will blush if he makes some error,
I observe that he stretches out his hands, that he partakes of the bread and wine,
I observe that he returns to his place, that he casts down his eyes and does not look about him.

IV

I watch him with old and knowledgeable and very old eyes, I am aware that he has been indoctrinated,
I am aware that his choice is contingent, that I have allowed him to commit himself deeply,
I am aware that he is neither a Buddhist nor a Mohammedan, that his circumstances have hardly permitted him to consider these religions.
I am aware that the whole world is not confirmed, that the whole world does not communicate,
I am aware that some climate has changed in the world, therefore I write these words to him.

V

I say to my son, these are the visible and outward forms,
These are the inarticulate gestures, the humble and supplicating hands of the blind reached out,
This is the reaching out of children's hands for the wild bird, these are the hands stretched out for water in the dry and barren land.
This is the searching in a forest for a treasure, buried long since under a tree with branches,
This is the searching in the snowstorm for the long-waited letter, the lost white paper that has blown away,
This is the savage seeking a tune from the harp, the man raking the ashes for the charm in the burned-down house.
This is man thrusting his head through the stars, searching the void for the Incomprehensible and Holy;
Keep for it always your reverence and earnestness, these are men searching here,
They stretch out their hands for no star, for no knowledge however weighty,
They reach out humbly, supplicating, not more than a cubit's length

That haply they may touch the hem of the robe of the Infinite and Everlasting God.

VI

This kneeling, this singing, this reading from ancient books,
This acknowledgment that the burden is intolerable, this promise of amendment,
This humble access, this putting out of the hands,
This taking of the bread and wine, this return to your place not glancing about you,
This solemn acceptance and the thousand sins that will follow it, this thousand sins and the repenting of them,
This dedication and this apostasy, this apostasy and this restoration,
This thousand restorations and this thousand apostasies,
Take and accept them all, be not affronted nor dismayed by them.
They are a net of holes to capture essence, a shell to house the thunder of an ocean,
A discipline of petty acts to catch Creation, a rune of words to hold One Living Word,
A Ladder built by men of sticks and stones, whereby they hope to reach to heaven.

VII

You will observe that virgins do not bear children, and that dead men are not resurrected;
You will read in the newspapers of wars and disasters, but they will report miracles with impatience.
You will be distressed, you will not wish to repudiate your commitment,
You will not wish to disappoint your parents, you will suffer deep troubling of the soul,
You will cry out like David before you, my God, my God, why hast thou forsaken me?
Do not hastily concede this territory, do not retreat immediately,
Pass over the slender bridges, pick your road quickly through the marshes,
Observe the frail planks left by your predecessors, the stones gained only by leaping;
Press on to the higher ground, to the great hills and the mountains
From whose heights men survey the eternal country, and the city that has no need of moon or sun.
But do not lie to yourself, admit this is the journey of the heart.

VIII

Listen to my opinion, accept or reject it.
The intellect is like a searchlight, it probes the darkness to and fro unceasingly,
Its rays at their limit describe a great sphere, and this is the universe of the intellect,
But this is not the universe of God, and God is not captured in it.

We do not search the darkness for him, and pronounce that he is not there,
Nor do we hold him caught in the beam, and declare him to be exposed and humbled.
Our intellect is of finite glory, but God is of Infinite Glory;
It cannot make or unmake the Creator, it is he who created it.
It can rebel, but it is a proud and desolate rebellion;
We may yet fly to the stars, we may yet fire our guns and wake to echoing the waste mountains of long-dead places,
But all that we do shall be of the order of what is done already, our searchlights fall back from the edge of the outermost void,
They fall back, they are exhausted, who shall make them rise higher?
Shall we say of the intellect, we shall devise means to exalt it?
Shall we say of our created nature, we shall otherwise create it?
No, we must say to the poets and to the humble, what moves in the outermost void?

IX

Do not pronounce judgment on the Infinite, nor suppose God to be like a bad Prime Minister,
Do not suppose him powerless, or if powerful malignant,
Do not address your mind to criticism of the Creator, do not pretend to know his categories,
Do not take his Universe in your hand, and point out its defects with condescension.
Do not think he is a greater potentate, a manner of President of the United Galaxies,
Do not think that because you know so few human beings, that he is in a comparable though more favourable position.
Do not think it absurd that he should know every sparrow, or the number of the hairs of your head,
Do not compare him with yourself, nor suppose your human love to be an example to shame him.
He is not greater than Plato or Lincoln, nor superior to Shakespeare and Beethoven,
He is their God, their powers and their gifts proceeded from him,
In infinite darkness they pored with their fingers over the first word of the Book of his Knowledge.

X

This is not reason, men do call it faith.
If ten men came to me, now some I should confound, and by some be confounded,
And those I do confound shall leave me for an easier victory,
And those that me confounded shall find elsewhere defeat.
And who, to God found in an argument, will put out supplicating hands?
I do not lie to you, I tell you plainly,
I do not presume to bring my knowledge into his presence, I go there humbly.
All this I recommend to you, it is the heart of worship.

XI

Such was the brief, such was the lonely life,
Such was the bondage of the earth, such was the misery,
Such was the reaching out, such was the separation,
That my Lord tore the curtain from the skies, and in compassion
He took upon himself all angry things, the scourge, the thorn, the nail, the utter separation;
And spoke such words as made me tremble, and laid his yoke upon me
And bound me with these chains, that I have worn with no especial grace.
Why then I did accept this miracle, and being what I am some lesser miracles,
And then I did accept this Faith, and being what I am some certain Articles,
And then I did accept this Law, and being what I am some regulations,
Why then I worshipped him, and being what I am knelt in some pew
And heard some organ play and some bells peal, and heard some people sing,
And heard about some money that was wanted, and heard some sin was preached against,
And heard some message given by some man, sometimes with great distinction, sometimes none.
I made this humble access, I too stretched out my hands,
Sometimes I saw him not, and sometimes clearly, though with my inward eyes.
I stayed there on my knees, I saw his feet approaching,
I saw the mark of the nails, I did not dare to look fully at them,
I longed to behold him, I did not dare to behold him,
I said in my heart to him, I who in sins and doubts and in my grievous separation reach out my hands,
Reach out thy hands and touch me, oh most Holy One.

XII

I see my son is wearing long trousers, I tremble at this;
I see he goes forward confidently, he does not know so fully his own gentleness.
Go forward, eager and reverent child, see here I begin to take my hands away from you,
I shall see you walk careless on the edges of the precipice, but if you wish you shall hear no word come out of me;
My whole soul will be sick with apprehension, but I shall not disobey you.
Life sees you coming, she sees you come with assurance towards her,
She lies in wait for you, she cannot but hurt you;
Go forward, go forward, I hold the bandages and ointments ready,
And if you would go elsewhere and lie alone with your wounds, why I shall not intrude upon you,

If you would seek the help of some other person, I shall not come forcing myself upon you.

XIII

If you should fall into sin, innocent one, that is the way of this pilgrimage;
Struggle against it, not for one fraction of a moment concede its dominion.
It will occasion you grief and sorrow, it will torment you,
But hate not God, nor turn from him in shame or self-reproach;
He has seen many such, his compassion is as great as his Creation.
Be tempted and fall and return, return and be tempted and fall
A thousand times and a thousand, even to a thousand thousand.
For out of this tribulation there comes a peace, deep in the soul and surer than any dream,
And in the old and knowledgeable eyes there dwells, perhaps, some child's simplicity
That even asks for gifts and prays for sons.

XIV

Listen to one more word from me, now that I begin to take my hands from you.
Now God be thanked for this so brief possession, so full of joy,
This zest for life, this keen anticipation of some quite trivial thing,
This ingenuity for making occupations, these programs strictly adhered to,
This typewriter sadly out of gear, on which were thundered out messages, poems, plays, and proclamations,
These rages, these lunatic stampings, these threats of leaving home,
For these withdrawals of affection, when you sat pouting like a pigeon,
For these restorations, at all costs to be accepted gravely, even with penitence,
For this reverence, this eagerness, this confidence in many persons,
For all these gifts we give our thanks.

XV

I see him communicating, I observe that he believes himself to be in the presence of the One and Everlasting and Most Loving God.
I observe that he goes to the altar rails, I observe his heart is beating,
I observe that he is anxious to behave correctly, I know he will blush if he makes some error,
I observe his humble access, his putting out of his hands,
I observe that he returns to his place, not glancing about him, I watch him with old and knowledgeable and very old eyes,
I say to myself, So would I wish to communicate.

XVI

I put my pen down, round me the world is dark and all men lie asleep.

But I have written urgently for this beloved person, and indeed for all beloved persons
I have written urgently for this my son, and for all sons and daughters,
And indeed for any person, whoever may find something in these words.

ALAN PATON.

Preaching at the Parish Communion

ONE of the really notable gains from the spread of the Parish Communion during the past generation has been the re-integration of the ministry of the Word and of the Sacrament. They were, of course, never meant to be divided. But common practice in the Church of England has or had, unintentionally perhaps yet most effectively, divorced them; Communion given at an early celebration without a sermon: preaching at the non-Eucharistic Offices of Mattins and Evensong, or at a Choral Celebration with communicants few or absent. Neither method expresses that wholeness of Christian worship which we are now learning again to value, and which is directed in the rubric of the Prayer Book Communion Order since 1549—*Here shall follow the sermon. The* sermon: catechizing is ordered at Evensong, but this is *the* sermon of the week. Those who have been privileged over a long period to preach regularly at a Parish Communion know the different "feel" which the new (restored) habit brings to the preacher.

But such preaching requires its own technique, which has so far not perhaps received the attention it deserves. Canon Gordon Ireson's admirable book[1] devotes to it only a few pages, though all his principles are as true of this, as of any other kind of preaching. The sermon at the Parish Communion must of necessity be short, else the service is unduly prolonged or its balance disturbed. But there are critics who declare roundly that in 7–10 minutes nothing worthwhile can be said. It is the writer's conviction that this is profoundly untrue, but that a somewhat different approach is required.

I. To begin with, it is clear—and the preacher himself needs to be convinced of it—that *the sermon is an integral part of the Liturgy.* Word and Sacrament have from earliest days gone together. Our Lord's last discourse was delivered in the Upper Room at the Supper Table. St Paul's farewell sermon at Troas was delivered at "the breaking of the bread", for which he knew the "disciples" would have "come together". Justin's *Apology* describes in the second century the pattern which persisted—Scripture reading, sermon, Sacrament. The homilies of the great Fathers of the Church were eucharistic sermons. The Prayer Book, true to its own principles, went back behind the Middle and Dark Age separation of Word and Sacrament to the earlier and healthier models of liturgical practice. Modern Roman Catholicism is seeking a return to the same principle, as the

[1] *How shall they hear?*

admirable address[1] by the Jesuit Fr Bea at the Assisi Congress of Liturgy in 1956 witnesses. His words are startling from such a source: "A priest who knew well how to celebrate the Holy Sacrifice, the 'Breaking of Bread', but did not know how to break the Word of God to the faithful, would be only half a priest."

Moreover, the position of the sermon at the Eucharist is a significant one. It comes not as the climax of the act of worship, nor as a *coda* (like the sermon commonly attached to Mattins or Evensong), but at the very hinge of the service—following the Scripture readings, and preceding, by way of preparing for, the sacramental actions of Offertory, Consecration, Communion. To quote some sentences from Canon M. R. Newbolt's essay in *The Parish Communion,* published twenty years ago and still apposite: "The sermon at the Eucharist [should be] an integral part of the whole act of worship, linking on to it, growing out of it and illustrating it, remaining, as it were, within the framework of the Liturgical action. [The priest's] teaching thus becomes the spear-head of the service and drives home some lesson associated with the Sunday or the Feast, so that the sermon interprets the Liturgy and the Liturgy reinforces the message of the sermon."

II. That picture of the interdependence of Word and Sacrament is fundamental. From it, one may draw corollaries to assist the preacher in regard to *congregation, matter* and *manner.*

It is always important to consider whom one is addressing. At the Eucharist it is clear that one's hearers are "*the faithful*". There are other and right occasions for preaching to the outsider, the heathen, the half-committed, the occasional churchgoer. But the Eucharist is the heart of the Church's life, and if others should be present they "overhear" what is said. These "faithful", the baptized, and confirmed, may not all be highly advanced in the spiritual life, but they know why they have come. Among them will be the children, members, if yet only unconfirmed members, of the Family, growing up in the Faith and worship of the Church, and incidentally (as the Prayer Book directs) "hearing sermons". They must not be forgotten by the preacher: indeed, the stories and illustrations he may provide for them will not fail also to carry truth to their elders. But *this* sermon, "being addressed to the Family of God", may, in Canon Newbolt's words, be indeed "inappropriate and almost meaningless to the pagan or semi-pagan world", and this we must recognize. Yet our "overhearers", if they do not wholly understand, should be able to catch something of the reality and urgency of Christian worship, like the unbeliever and unlearned of 1 Cor. 14, and experience that "God is among you indeed".

Further, this congregation is here as a body of *communicants.* The preacher is to help them to enter more fully into their share in the whole Liturgical Action which unrolls from this point. They know it, and he knows it, and will frame his message accordingly.

Hence, the normal preacher will be the parish priest (or his

[1] Printed in the American R.C. periodical *Worship,* November, 1956.

"assistant curate", if he have one, sharing with him the cure of souls). In early days it was, in fact, the particular function of the bishop only, as the president of the Christian assembly. This is not normally the occasion for special preachers—nor for fireworks and purple patches, for discussion of politics or fervent evangelical appeals, nor for mere theological dry bones. For this is part of the pastoral ministry. It is indeed, or should be, in the words of Fr Bea, "the most propitious setting for the fruitful reading and explanation of the Word of God". For here is the sense of spiritual community, an atmosphere of spiritual receptivity; this is the gathering of the whole flock, with the priest in his right position as the teacher and guide of souls, and the setting is the Liturgy.

III. What then of the preacher's *matter*? His immediate and traditional source is, of course, the variable Scriptures of the day. Maybe the selection of Epistles and Gospels could be wider or better chosen: maybe it should include an Old Testament Lesson—such improvements may come. But let us not fail to use thankfully what we have, each week its own two passages of the New Testament to expound, to interpret, to apply. Is this *Kerygma,* the proclamation of the Gospel (mostly in the New Testament to outsiders) or *Didaché,* the building up of the faithful? If the choice must be made, it is the latter: but the whole Liturgy is a setting forth, before God and man, of the Gospel. Prof. Fuller, in his richly packed pamphlet recently mentioned in THEOLOGY,[1] describes it from Hebrews 13. 22 as "*Paraclesis,* a renewal and deepening of the apprehension of the Kerygma in the already converted". And what an opportunity it provides! The Epistle each week read at the very occasion for which it was written, the gathering of the Church for the breaking of the bread; doctrine and practice, practice based on doctrine, to be made relevant to *this* congregation. The Gospel with its weekly picture of Christ acting, Christ teaching, not only then but now; generally, I think, of Christ the Teacher, for the acts conclude almost invariably with a characteristic Saying.

The preacher, in the words of the Archbishop of York, will then "try to lead his hearers to see themselves there, and find the saying in its majestic force pricking their consciences and illuminating their minds".[2] It is a help both to preacher and congregation if perhaps the Epistles are used consecutively in one year, the Gospels in another, in another the Collects, such an admirable treasury of Christian teaching on prayer and the God to whom we pray. Except possibly at Festivals, the effort to combine the teaching of all three should not be attempted, though by a miracle of ingenuity it may sometimes be done! It was clearly not intended, as the dislocations between the Roman and English series demonstrate.

But, as Canon Ireson indicates, we should not necessarily confine ourselves to these. With the best will in the world, both of priest and people, this may be for some or for many their only chance of Chris-

[1] *What is Liturgical Preaching?* See THEOLOGY, January, 1958.
[2] *Durham Essays and Addresses.*

tion instruction. Nor must we forget the experience of the early Church, or Orthodox Christendom and of Christians behind the Curtains of to-day, who have been formed by the Liturgy and its preaching alone into a Christianity capable of resisting persecution. From time to time, a course of instruction in the service itself, from Introit to Blessing, covering a few weeks or several months, will inculcate not only (in its narrower sense) "Eucharistic doctrine", but the meaning of participation in the whole cycle of the Liturgical Action, of "being the Church" at worship. At other times, say from Septuagesima till Easter, there may be courses on the Creed, or the Commandments, or the Lord's Prayer. Special days—Dedication or Patronal Feast, Harvest, Saints' Days—will have their own message. There is indeed a great wealth of material. But it needs order, and—do not let us forget—repetition: "beginning all over again" for newcomers, for fresh groups of confirmation candidates, for regular worshippers growing continually into fuller appreciation and understanding.

IV. Lastly, our *manner* of preaching is also modified by the occasion. Some of us feel in much closer touch with such a congregation if speaking from the chancel step rather than the pulpit. That may be a matter of personal preference or of the size of the church and congregation. But, in any case, there should be a closeness of *rapport* between preacher and people which makes unnecessary any lengthy introduction—that "making of contact" which on other occasions may take a considerable slice of our allotted time. "To-day's Gospel" just read—may be sufficient. Sometimes we may usefully quote part in a modern version, to bring home our particular point. We shall then proceed with a simple exposition of the passage (a very good discipline for the preacher in preparation), and an application of it, "making it relevant": a story, illustration, or pithy saying which really fits—and a conclusion. This, too, need not be long, nor is any eloquent peroration needed. "Here is to-day's picture of Christ—or message from the Apostle. What are we to do about it, *now*, and in this coming week?" If this response can be "pegged into" the Liturgy it will help to provide expression work. On Lent II we come, like the woman of Canaan in the Prayer of Humble Access, in humility to "gather up the crumbs"; on Advent III to pray, in the Prayer for the Church, for all "ministers and stewards of Christ's mysteries", especially . . .; at Passiontide to recall, in the Prayer of Consecration, "the tender mercy of Almighty God our heavenly Father", and "the one oblation of his Son once offered"; on Trinity VI, to make sure that in bringing our gift to the altar, we come reconciled to our brothers, in love and charity with our neighbours; constantly to claim in our Communion those Christ-given virtues which have been set before us afresh.

This paper is headed "Preaching at the Parish Communion". But if its principles are true, it may be that we ought to try to implement them also at the "early celebration", especially when many of those who come then do not hear any other sermon. Dr Farrer in *The Crown of the Year* and Messrs Paton and Martin in *Paragraphs*

for Sundays and Holy Days have pointed the way. This is an even more concentrated form of "preaching", requiring a still more careful technique, but its aims are the same—to weave together Word and Sacrament, and feed God's people from the two Tables of his promise.

HENRY, KNARESBOROUGH.

Training for a Prophetic Ministry

THERE is widespread dissatisfaction with the training which ordinands receive. On the theoretical side this found expression three years ago in the issue by the World's Student Christian Federation of a Grey Book entitled *Theological Training in the Modern World,* by K. R. Bridston. At the practical level there is the simple bewilderment of thoughtful lay people when they consider some of the actual products of the present system. When theory and common sense thus unite in criticism, the time has come for experimentation. But although some new ideas have been tried within the existing framework and syllabus of theological colleges, no radical revision seems to have been made in this country. Yet if the criticisms are radical, so must the remedy be.

The Anglican theological colleges in this country were largely the product of the Catholic revival in the middle of the last century. Since then the world has greatly changed, and the principles and practice of such colleges, which may have been all very well a century ago, need drastic scrutiny. If we try to state the primary objective of the colleges as they were then and as they still are to-day, we may say that they were designed to produce men who could maintain and cultivate the life of the Church, conceived as a spiritual society within which alone the Christian life, with its privileges and duties, could be led. This conception of the Church was the grand theme of the Oxford Movement, and it dominated the curriculum of the colleges which were its by-product. They set out, therefore, to produce ministers of the sacramental life. Consistently with this objective, the life of the colleges took upon itself a semi-monastic character. The staff were often celibates by intention or by accident. The day was divided up by regular and frequent periods of prayer. There was no obvious link between the college and the social setting in which it was placed, except that the inmates would issue forth on the visitation of houses and hospitals which lay in the vicinity. There was not even a clear connexion between the college and the rest of the Church in the area. It had its own chapel and lived its own self-contained life as if it were an independent cell of the Body of Christ. Sometimes, indeed, its churchmanship might even cause antagonism between the college and the general life of the local church.

Underlying this scheme there was a particular type of eschatology —the kind now labelled "realized". If its supporters did not go so far as to make the colossal eschatological assumption that the Church was the Kingdom of God on earth, that was the tenor of their

thoughts. It was, perhaps, a healthy enough reaction to the individualist eschatology of the Evangelical Revival. But as a reaction it was bound to be one-sided, and it no more represented the whole of Christian eschatology than did the scheme it superseded. Both equally overlooked the function of the Church as a prophetic institution, a "kind of first-fruits of God's creatures", in St James's phrase, operating within human society for the perfection of human society, continually bringing pressure to bear on the so-called secular world around it. And in overlooking this facet of the Church's nature, it was unable to take seriously that other element of a full Christian eschatology, both corporate and futurist, which looks for a new heaven and a new earth and the making of the kingdom of the world into the kingdom of God and of his Christ. If the theology of the Evangelical Revival demanded the production of preachers of the Word, that of the Catholic Movement demanded ministers of the sacraments. And neither was much concerned about prophetic leadership.

The word "prophetic" has a somewhat intimidating ring. It suggests the turning of theological colleges into "schools of the prophets" which should produce men endowed with a divine afflatus and ready to emulate Elijah on Carmel or Amos at Bethel. But the definition of prophecy appropriate for our present purposes is simply the ability to appraise and interpret the life of society in the light of God's known will. And to-day that faculty is not so likely to be cultivated by using evocative music or staring at almond trees and baskets of summer fruit, as by a patient study of contemporary society through the disciplines of sociology, and a careful attempt to understand the formative influences which make it what it is. If, then, we are to encourage in ordinands not only the capacity to preach and to minister the sacraments but also the capacity for a prophetic ministry, we know where we must start.

We must start with contemporary society, dominated by the titanic figures of Darwin, Marx, and Freud. Without them, our world would be nothing like what it in fact is. And at the theoretical level the necessary "engagement" of ordination candidates with the world which they are to serve must mean a parallel study of the Bible and these makers of the modern mind. How this is to be done is a matter of detail, if the principle be accepted. It might well be done by taking as a general framework the development of human thought and human society since the beginning of the nineteenth century, or it might be done within a more "systematic" framework. But it must be done somehow.

This theoretical confrontation of the Bible and modern thought should then be matched by practical activity which brings the ordinand closely into touch with the actual bewildered society of the mid-twentieth century through the actual, humdrum, faltering and often bewildered congregation of an ordinary parish. The college chapel should be replaced by the local parish church, and a great part of the two years' training ought to be spent in working with the Church in particular parishes. If sage heads are wagged at the

impossibility of finding time for such work, it may be suggested that as the ordinands will be reduced to four weeks' holiday per year when ordained, they might well be reduced to that at a theological college. Such a procedure, though intolerable in the semi-monasticism of some colleges to-day, would cause no great strain in the more extraverted college here being envisaged.

And this is a useful hint to follow. If in these ways the students at theological colleges are to be introduced to the life that they will shortly be leading and the society in which that life is to be led, then surely there are other important ways in which the approximation can already be made. First, there is the framework of services. There is little point in dividing the day by four or five occasions of corporate worship, seeing that Cranmer went to considerable trouble to simplify the hours of prayer for use in normal parochial life and that the day of an average parish priest could not possibly be tied down to so many fixed points. Why encourage a kind of spirituality which must be negated by experience within two years?

A second point is more important. The example of university education has been allowed to dictate to the theological colleges a pattern of learning associated with lectures, which cannot be said to work very well even in the universities. This kind of learning will be in most cases impossible after ordination. Rather there will be only learning by reading; and there will be inevitably a lot of talking to do. Therefore the ordinand should be guided in a course of study almost entirely dependent upon private reading, and his ability to speak and to lead discussion must be cultivated by providing opportunities for discussion and public speaking outside the college as well as within it.

There is material here for the total reconstruction of the training of ordinands. To carry it into effect, even as an experiment, some at least would have to be released from the straight-jacket of G.O.E. This in itself would have the good result of making possible a far more individual treatment of ordination candidates. At present only a small minority with good honours degrees in theology are exempted from even a part of the exam. But can it not be assumed that a man with an honours degree *in any subject* can be trusted, under the supervision of his principal, to apply his good mind with good effect to the subjects now formally examined in G.O.E.? The removal of the restraint of the examination would set him free to make a special study of some particular aspect of Christian thought and practice, perhaps to take a further degree or diploma, and so to supply the Church with men in Orders who do not simply know a fair amount superficially, but are actually well qualified in some particular subject. How can we ever recover the hope of having a "learned clergy" so long as men with honours degrees, and even men with theological degrees, are forced to undergo the penance of a course largely determined by the nature of the examination with which it concludes?

Finally, there is the question of cost. If to some extent, in selected cases, the conception of a course of guided reading could replace the

present scheme, and if ordinands are to be more closely integrated into parish life, the expensive institutions now maintained could be reduced in number, and those abolished could be replaced with groups of men gathered round capable full-time tutors within reach of provincial universities, where full use could be made of the impressive extra-mural courses which they usually put on for "non-theological" subjects.

In short, the present training is wrong in *content*, because it is related to contemporary society only in an accidental way (e.g. through Pastoralia); and it is wrong in *method* because it does not train men for further study when exiled from centres of academic life, nor develop the essential gift of forcible speech on both formal and informal occasions. It is indeed hardly too much to say that the theological course is now framed on the supposition that men must be taught as much as possible as quickly as possible, since they are unlikely to do any study after ordination. It ought rather to ensure an irreducible minimum over the whole theological field, encourage real exploration in some special subject, and stimulate a hunger for reading theologically which will remain for life. And at every point the ordinand should be faced with, indeed involved in, the society to which he is called to minister.

GRAHAM NEVILLE.

Commentaries on the Gospel according to St John[1]

THE literature on the Gospel according to St John is so enormous that this article cannot do more than deal with a small part of it. Its aim is to include only those books which are reasonably accessible and which, in the opinion of the compiler, may be really useful to the student or general reader, or both. Books which may be regarded as having outlived their usefulness and as important to-day only for the history of exegesis have therefore been excluded. It has, however, been necessary to include many books which are not in fact commentaries, for several of those most valuable in elucidating this Gospel (e.g. C. H. Dodd, *The Interpretation of the Fourth Gospel*) are of this kind. Doubtless some have been excluded and some included which ought not to have been, but the intention of the compiler has been to give as fair and representative a selection as is possible within the limits assigned to him. How far he has been successful is another matter.

One further point needs to be made by way of introduction. There has been a long and so far inconclusive controversy about the authorship and value of the Gospel. It has been felt for some time that it was necessary to take a fresh look at the problem presented by the Gospel, and perhaps to challenge assumptions made by both sides in

[1] For previous articles in this series, see November 1957 (Isaiah), April 1958 (Acts) and June 1958 (Hebrews).

the controversy—even assumptions on which both sides were agreed —e.g. that John is the latest of the four Gospels. It may well be that an opportunity has been provided for this by the discovery of the Dead Sea Scrolls. When the evidence which they appear to offer on beliefs current in Palestine in the early first century A.D. has been fully evaluated, it may indeed enable us to see St John's Gospel in a new light. So far the books on St John have hardly dealt with this— C. K. Barrett, for instance, only mentions the Scrolls in a footnote to the preface of his commentary; but reference may be made to two articles on the subject, both readily available, one by W. F. Albright, "Recent Discoveries in Palestine and the Gospel of St John", in *The Background of the New Testament and its Eschatology*, studies in honour of C. H. Dodd, ed. W. D. Davies and D. Daube (Cambridge, 1956); the other by R. E. Brown, "The Qumran Scrolls and the Johannine Gospel and Epistles", in *The Scrolls and the New Testament*, ed. K. Stendahl (S.C.M. Press, 1958). These may indicate the future lines in which the study of St John is to proceed.

Part I (for General Readers)

The classical English commentary on St John is that by B. F. Westcott, first published in 1882 (London, John Murray) on the text of the A.V., and many times reprinted. An edition on the Greek text appeared posthumously in 1908, edited by A. Westcott, and the commentary has been re-issued this year with an introduction by Adam Fox. Anyone who wishes seriously to study St John should read Westcott, but not perhaps as the first book on the subject. A start could well be made on E. F. Scott, *The Fourth Gospel, its Purpose and Theology* (Edinburgh, T. and T. Clark, 1906), a book almost as influential as Westcott's, or on a more modern study of the thought of St John, such as W. F. Howard, *Christianity according to St John* (Duckworth, 1943) or E. K. Lee, *The Religious Thought of St John* (S.P.C.K., 1950). One may then turn to commentaries. The following (listed in chronological order) may be mentioned:

R. H. Strachan, *The Fourth Gospel, its Significance and Environment* (S.C.M. Press, 1917, 3rd ed. revised, 1941).

G. H. C. Macgregor, *The Gospel of John* (Moffatt New Testament Commentary, Hodder and Stoughton, 1928).

J. O. F. Murray, *Jesus according to S. John* (Longmans, 1936).

W. Temple, *Readings in St John's Gospel* (Macmillan, 1939).

E. C. Hoskyns, *The Fourth Gospel* (posthumous: ed. F. N. Davey, Faber and Faber, 1940—originally commissioned for the Westminster series of commentaries).

R. A. Edwards, *The Gospel according to St John, its Interpretation and Criticism* (Eyre and Spottiswoode, 1954).

R. H. Lightfoot, *St John's Gospel, A Commentary* (posthumous: ed. C. F. Evans, Oxford, 1956—originally commissioned for the Clarendon Bible).

Of these, Strachan and Macgregor reject the traditional view of the authorship of the Gospel, while the rest, with varying degrees of conviction, accept it. Murray and Edwards defend it energetically;

Temple and Lightfoot do indeed accept it, but do not attach the same importance to the issue as Murray and Edwards. Hoskyns' view nowhere emerges clearly, though his editor, F. N. Davey, contributes an interesting, if at times obscure, study of the controversy to his *Introduction* (Vol. I, pp. 8–42). Defence of the traditional authorship of St John's Gospel is a frequent theme, as witness the lively work of A. H. N. Green-Armytage, *John who Saw* (Faber and Faber, 1952), and the somewhat acrimonious offering of H. P. V. Nunn, *The Authorship of the Fourth Gospel* (Eton, Alden and Blackwell, 1952).

Mention may also be made of two shorter commentaries, R. F. Bailey, *St John's Gospel, A Commentary for Schools* (S.C.M. Press, 1940), and J. A. Findlay, *The Fourth Gospel* (Epworth Press, 1956), and of the most recently published works on the Gospel, W. Barclay, *The Gospel of John* (Saint Andrew Press), and C. C. Martindale, *The Gospel according to Saint John* (Longmans), which were reviewed in THEOLOGY, November 1957.

PART II (FOR STUDENTS)

(NOTE: The division between Parts I and II is to some extent arbitrary; students would be advised to take account of many of the books in Part I, and general readers may well find some in Part II of interest.)

Of the ancient commentaries that of Origen, though incomplete, is probably the most valuable for modern students (ed. A. E. Brooke, Cambridge, 1896; E. Preuschen, *Origenes IV*, Leipzig, 1903). It includes many fragments of the commentary by the Gnostic Heracleon. The *Tractatus in Iohannem* of St Augustine (Migne, *Patrologia Latina XXXV*, 1845; Corpus Christianorum, Series Latina, 36, viii, Turnhout, 1954; translation by J. Gibb (ed. M. Doad), Edinburgh, 1873), though often profound in insight, suffer from their authors' defective knowledge of Greek.

Of the two commentaries which have appeared on the Greek text in English since the 1908 edition of Westcott, J. H. Bernard, *A Critical and Exegetical Commentary on the Gospel according to St John* (posthumous: ed. A. H. McNeile, International Critical Commentaries, 1928), and C. K. Barrett, *The Gospel according to St John* (S.P.C.K., 1955), Barrett's is more likely to be useful to students, not only in virtue of its being more up to date. It is true that the important work of H. Odeberg, *The Fourth Gospel interpreted in its relation to contemporaneous religious currents in Palestine and the Hellenistic–Oriental World* (Uppsala, 1929), is a commentary in form, but it deals only with the discourses attributed to Jesus in John 1–12.

Of French commentators, A. Loisy, *Le quatrième Évangile* (Paris, 1903, 2nd ed. revised, 1921), and H. Delafosse (the pseudonym of J. Turmel, subsequently *haereticus vitandus*), *Le quatrième Évangile,* traduction nouvelle avec introduction notes et commentaires (Paris, 1925), take up extremely sceptical positions towards the Gospel. For Loisy, it is a work of Hellenistic mysticism, for "Dela-

fosse", the Catholic revision of a Marcionite tract. At the other extreme is M. J. Lagrange, *Évangile selon Saint Jean* (Paris, 1924), perhaps the finest of the conservative commentaries on St John.

Of the Germans, W. Bauer, *Das Johannesevangelium* (Handbuch zum N.T., Tübingen, 1912, 3rd ed. revised, 1933), and R. Bultmann, *Das Johannes-Evangelium* (Kritisch-Exegetischer Kommentar über das N.T., Göttingen, 1937–41, Ergänzungsheft, 1950), both deny the traditional view of the origin of the Gospel, and stress its connexions with Oriental mystery–religions. Bultmann regards it as the product of an elaborate process of redaction. On the conservative side are A. Schlatter, *Der Evangelist Johannes . . . ein Kommentar zum vierten Evangelium* (Stuttgart, 1930—Hoskyns' favourite commentary), and (a more popular work) *Das Evangelium nach Johannes ausgelegt für Bibelleser* (Stuttgart, 1928), and F. Büchsel, *Das Evangelium nach Johannes überstzt und erklärt* (Das N.T. Deutsch, Göttingen, 1937). A specialist commentary of great value is H. L. Strack and P. Billerbeck, *Kommentar zum N.T. aus Talmud und Midrasch* (Munich, 1922–28), of which Vol. II deals with St John.

Of books other than commentaries, C. H. Dodd, *The Interpretation of the Fourth Gospel* (Cambridge, 1953), is a masterly survey of the background, leading ideas, argument and structure of the Gospel, indispensable to students. Much earlier, but still valuable for its comprehensiveness, is Vol. II (on St John) of M. Goguel, *Introduction au N.T.* (Paris, 1923), which begins a detailed discussion of the "Johannine problem" with a useful survey of the literature on the subject; this may be supplemented by W. F. Howard, *The Fourth Gospel in recent Criticism and Interpretation* (Epworth Press, 1931, 4th ed., revised by C. K. Barrett, 1955), and P. H. Menoud, *L'évangile de Jean d'après les recherches récentes* (Neuchâtel, 1947).

Books on particular topics may be roughly classified as follows:

Origins of the theology of the Gospel: Rendel Harris, *The Origin of the Prologue to St John's Gospel* (Cambridge, 1917), who finds a hymn to *Sophia* underlying the Prologue; E. Percy, *Untersuchungen über der Ursprung der johanneischen Theologie* (Lund, 1939), mainly concerned with the relations of the Gospel with the Mandaean religion; and R. G. Bury, *The Fourth Gospel and the Logos–Doctrine* (Heffer, 1940), who emphasizes its affinities with Philo.

Relationship to the Synoptic Gospels: P. W. Schmiedel. *Das vierte Evangelium gegenüber den drei ersten* (Tübingen, 1906), and B. H. Streeter, *The Four Gospels* (Macmillan, 1924), who regard it as borrowing largely from them; and P. Gardner-Smith, *Saint John and the Synoptic Gospels* (Cambridge, 1938), who makes out a good case for its independence.

Origin and authorship: C. F. Burney, *The Aramaic Origin of the Fourth Gospel* (Oxford, 1922), and C. C. Torrey, *The Four Gospels, A New Translation* (Harpers, 1933), who regard the Gospel as the translation of an Aramaic original (for which consult also M. Black, *An Aramaic Approach to the Gospels and Acts* (Oxford, 1946), who is unconvinced); B. H. Streeter (op. cit.) ascribes the Gospel to John

"the Presbyter" (whom J. Chapman, *John the Presbyter and the Fourth Gospel* (Oxford, 1911) regarded as the same person as the son of Zebedee, in common with many others), as does R. Eisler, *The Enigma of the Fourth Gospel* (Methuen, 1938), whose misfortune it was that his good ideas are discounted because of his many bad ones.

Literary analysis: E. Hirsch, *Studien zum vierten Evangelium* (Tübingen, 1936), who advocates an elaborate theory of sources; E. Schweizer, *EGO EIMI . . . ein Beitrag zur Quellenfrage des vierten Evangeliums* (Göttingen, 1939), who regards the Gospel as a unity; and B. Noack, *Zur johanneischen Tradition* (Copenhagen, 1954), who finds it impossible to trace written sources in the Gospel.

Use in the early Church: W. von Loewenich, *Das Johannes-Verständnis im zweiten Jahrhundert* (Giessen, 1932),a useful survey; J. N. Sanders, *The Fourth Gospel in the Early Church* (Cambridge, 1943), which advocated an Alexandrian origin of the Gospel, now abandoned by its author; and C. Maurer, *Ignatius von Antiochien und das Johannesevangelium* (Zürich, 1949).

Finally may be mentioned O. Cullmann, *Les Sacrements dans l'Évangile Johannique* (Paris, 1951); *Studies in the Fourth Gospel*, ed. F. L. Cross (Mowbrays, 1957); and *L'Évangile de Jean, Études et Problèmes*, by M. É. Boismard, F. M. Braun, L. Cerfaux, J. Coppens, I. de la Potterie, J. Giblet, W. Grossouw, A. Laurentin, V. Martin, Ph. H. Menoud, G. Quispel, and H. Van den Bussche (Desclée de Brouwer, 1958). Though much in the last of these volumes is of specialized interest, it is the most up-to-date contribution to Johannine studies. Menoud's contribution, "Les études Johanniques de Bultmann à Barrett", includes a full bibliography of recent books and articles.

J. N. Sanders.

The Blessing at the Eucharist

Correspondence in Theology on the moment of blessing or consecration in the office for Holy Communion has been of unusual interest. The word "bless" does not occur in the prayers of consecration; so different scholars connect the point of time with different acts, such as thanksgiving or breaking of bread.

(1) One of the most absurd suggestions made is that our Lord celebrated Holy Eucharist at the time of the institution. As a matter of fact, such celebration would be quite pointless and unreal until after the crucifixion and resurrection. The institution is itself designed to perpetuate the memory of the suffering of the cross. It is "a perpetual memory of his precious death". St Paul says "as oft as ye eat this bread and drink this cup ye do show the Lord's death till he come". Indeed, the apostles could not have known the meaning of the words of identification at the time of utterance; nor could they until after the resurrection. Eucharist is, then, a feast of thanksgiving for the death and resurrection of Jesus, and all that is in-

volved therein for the whole world. It could not be celebrated until the event took place.

(2) It is not at the thanksgiving nor yet at the breaking of bread in the Eucharist that consecration or blessing takes place. The words in the institution about taking and breaking are narrative only. They tell of the circumstances under which the new words, "this is my body", "this is my blood", were spoken. What Jesus did then was done by every paterfamilias in the whole land at the passover. It is significant that the new grew out of the old, but the acts of taking and breaking belonged to the old and, at the institution, were transferred to the new. The contrast btween the old and the new represents a change in the nature of the sacrifice.

If the blessing in the old lay in the words of thanksgiving it does not at all follow that that was to be the moment of blessing in the Christian Society. On the contrary, the familiar acts of thanksgiving and breaking were used by our Lord as a setting for the startling words of identification which are the ground of the memorial itself. It was the momentous beginning of a new thing. It is therefore at the recital of these words by the priest that the blessing of the bread and wine takes place. For what, indeed, is blessing? What do we mean by it? Is it not the imparting of something to the person or thing blest? If it is not that, it can mean nothing except the satisfaction it may bring to the hearts of those concerned—the act itself would seem to be a deception. When a bishop consecrates a church, surely it must mean that by the prayers of the faithful some imponderable gift is imparted from the Church's Lord. It can be nothing less than a presence, even the presence of God, which is given after the reality enshrined in Jacob's vision. That is exactly what the words used by our Lord at the Last Supper definitely signify. It is a positive declaration. The blessing is the presence. That is the plain meaning of the words used, and that is the moment of blessing in the Church.

When the disciples met together on the first Sunday after the resurrection they proceeded to celebrate that great event, and they remembered Jesus's command to them to "do this as my memorial". He was not yet ascended, but also not physically present. The Eucharist was the appropriate service for such celebration. The apostles who were present at the Last Supper remembered the setting in which Jesus had spoken the striking words of identification. So they, who officiated, repeated his action in taking, giving thanks and breaking, until they came to his own words; at the recital of which they were aware of his presence as if they were seeing him with the eyes of the flesh. The past tense was changed to the present —"This *is* my body". His presence, which is the blessing, was given at the recital of these words. This total action of Jesus has been liturgical use ever since.

Furthermore, whatsoever Jesus said and did in his incarnate life that same he is and does within his very nature in the heavenly life. He achieves within the Godhead that which in his earthly life revealed his divine nature. To him the present has neither past nor

future, but is an eternal now. When he said of the bread "this is my body", that same it for ever remains in his living action when ministered within the body of his church in history. When the priest repeats those words he is only making articulate the living voice and action of the heavenly High Priest. By the same token it is the Lord also who offers himself; man cannot offer him. By our sinful nature we have naught to offer, nor have we even clean hands. As always it is God who goes before. By his action in Christ we may approach him, for he has made us kings and priests unto God the Father. We also have been made his children by adoption and grace. These redeemed people bring the bread and wine. The Lord Jesus, through the action of his priest, makes it to be his body and blood. Both together and all together offer the oblations. Our Lord graciously includes his children, priests and people, in his holy offering. By the same token he nourishes the spiritual life of his church with the gift of his own redeeming life in the bread and wine.

R. C. Blagrave.

OUR CONTRIBUTORS

Mr Alan Paton is the author of *Cry, the Beloved Country*, etc.

The Rev. Graham Neville is Church of England Chaplain to Sheffield University.

The Rev. J. N. Sanders is Fellow and Dean of Peterhouse, Cambridge.

Dr Blagrave is Archdeacon of Wentworth and Haldimand in the diocese of Niagara.

CORRESPONDENCE

THE CHURCH AND THE WORKING CLASSES

To the Editor of Theology.

Dear Sir,

A significant fact which emerges from the two articles on working-class religion in Theology for May is that manual workers have never, since the Industrial Revolution, attended church in any large numbers. We can be delivered from the inhibiting fear that we of this generation have failed where our forefathers used to succeed.

Another fact, which from fourteen years of experience in a South London riverside parish I would heartily endorse, is that by and large they are not irreligious, at least no more so than the rest of the community. It is, however, important to bear in mind, and be prepared to act on, Dr Buchanan's observation that working-class cul-

ture "has emphasized the concrete, particular and personal aspects of life".

May I be allowed to draw attention to other points which may merit consideration?

(1) We must not allow our distinction between differing class-cultures to become too rigid, for if we do we shall probably falsify the facts. Although we have entered on a very class-conscious phase in this country since the war, the suppleness of the English class-structure has always been a factor of great significance, and in point of fact it is probably true that we are all gravitating towards a common culture somewhere around the grammar school level.

(2) If Dr Buchanan's observation about working-class culture, quoted above, is true (as I would strongly suggest it is), we need to be very wary of those massive stream-lined parishes, highly organized and all centred on one vicar-administrator. They look well on paper, but, in South London at any rate, we like "our own show". If the Church relies too much on experts we shall fail to develop that local leadership which is so essential if the local parish church is really to be a part of its social and cultural surroundings. Genuine local leadership is worth even a certain loss of efficiency.

Yours sincerely,

R. C. Thompson.

The Rectory,
Woolwich, S.E.18.

To the Editor of Theology.

Dear Sir,

I would like to say how much I agree with what the Rector of Huntingfield has to say about the Church and the Farming Community in your July number. The majority of parishes in my former diocese of Swansea and Brecon were rural and in quite a number of them the absence of the villager from church was an expression of his independence; many of the older inhabitants would tell me how the church used to be filled by the domestic and outdoor staffs of the large houses, now deserted and servantless, and how "old Colonel So-and-So or Mrs Somebody always expected all their servants to attend". I also remember the late Lord Cavan telling me of a boyhood recollection. Out driving with his mother in the carriage in a fine Holy Week he recalled how she leaned forward and poked with her sunshade the upright back of the footman sitting in the front: "James!" "Yes, m'lady". "Next Sunday is Easter Sunday, James". "Yes, m'lady". "You will go to Communion, James". "Yes, m'lady". Again, a well-known North Wales magnate would have none but churchfolk as tenants in his model village. There was a number of conversions, and after his death an equal number of returns to the chapels, whose rapid growth in Wales was at least to some extent an assertion

of country-folk's independence. Certainly I do not think the "grouping" of parishes has necessarily a bad effect on church-going: I can think of more than one example where a vigorous young rector of two or three parishes has achieved far more than his single-parish predecessors. The real mistakes are to think that country parishes are suitable grazing-grounds for the old and tired parson and to leave young men too long and too much alone in the same place.

On the other hand, certainly in Wales, the percentage of people who go to church or chapel on Sundays is very much higher in the country than it is in the towns.

Two questions remain to be asked: how far is the persistent reluctance of men in many country parishes to attend church more than three or four times a year something much older than Christianity, and traceable to a pagan round of nature festivals? And is not the passionate desire felt by all villagers church-going or not, to have their own resident priest, perhaps traceable to the same ancestry?

Yours faithfully,

✠ Glyn Landav.

Llys Esgob,
Llandaff.

LAMBETH PRAYERS

To the Editor of Theology.

Dear Sir,

It is possible to welcome open criticism of all that is done by "authority" in the Church of England, and yet to resent the patronizing attitude of the Reverend Kenneth Pearson towards those who have composed the five new prayers for the Lambeth Conference—especially as three of his own presuppositions are, to say the least, open to question.

(1) The phrase "void of uncertainty" belongs to the law courts and the Latin mind. Is not uncertainty of God's will the very ground from which Christian petition springs most readily? And do not the gospels suggest that our Lord's own praying in Gethsemane moved from uncertainty to full assurance?

(2) Is it really "immature" to suppose that in the earthly ministry of Jesus we are given a picture of the relationship that exists now between the Lord and his Church, and to use that picture in our prayers? Certainly the Prayer Book contains a ceremony in which confirmation by the Holy Spirit is not only prayed for in the words "Let thy fatherly hand ever be over them", but is even symbolized by the actual laying-on of a bishop's hands; the same "puerile" expression is used in ordination. And what of the collect "Stretch forth thy right hand", immediately conjuring up the gospel picture of our Lord putting forth his hand to cleanse the leper?

(3) "An ecumenical council representative of the bishops of the whole Church militant here in earth" implies that the whole Church is episcopally ordered. Is not this far more presumptuous than the

suggestion so repugnant to Mr Pearson that the Anglican bishops might lead the whole flock? In any case, it is expecting too much precision in prayer that every petition for God's guidance of his Church's ministers should make clear that their ministry is restricted by long-standing schisms to a mere portion of the vineyard, and that the portion which is being prayed for should be accurately defined. Such a prayer could hardly be made concise as well as clear, not to mention the problems of easy rhythm and balance.

In spite of its rather clumsy and unavowed transition from an obviously trinitarian address to "thy (i.e. Christ's) Church . . . who with the Father and the Spirit", and partly because of the uncertainty of the gifts of God's grace which it asks for the bishops, I for one shall continue to use this prayer, interpreting "thy Church" in its context as applying to the Anglican Communion in particular, and believing that the path outlined by Bishop Newbigin in another part of your June issue could and should be the means of restoring unity within a wider section of the whole Church—though with little confidence that it will be taken.

Nor shall I be daunted by Mr Pearson's warning that the other four prayers are open to serious criticism. What prayer isn't?

Yours faithfully,
ADRIAN CAREY.

ILLINGWORTH VICARAGE,
HALIFAX.

KEMP IN WYE

To the Editor of THEOLOGY.

DEAR SIR,

As far as we know Mr Kemp did not visit Wye—there is no "Kemp glass" in the church or college.

Mr Skilbeck, the principal, tells me that this Mr Kemp could probably claim lineal descent from the archbishop. The present college uses its founder's coat-of-arms (three wheatsheaves on red shield) as the college badge in the same way that other university colleges use their founder's arms as college badges. It is *not* the "college coat-of-arms" and cannot legally be so while members of the Kemp family exist.

Yours sincerely,
A. E. PEARCE.

THE VICARAGE,
WYE,
ASHFORD, KENT.

BOOK REVIEWS

CHRISTIAN OBEDIENCE IN THE UNIVERSITY. Studies in the life of the Student Christian Movement of Great Britain and Ireland, 1930–1950. By J. Davis McCaughey. S.C.M. Press. 25s.

This book was originally conceived as a continuation of Canon Tissington Tatlow's *Story of the Student Christian Movement*, but "it is too early to write a so-called objective history of any movement or institution during the period 1930–50". And yet a generation is arising for which the second world war is a dim memory and everything before 1939 is history, but not history in books. So there is an urgent need for such studies as these to introduce the undergraduates of our own time to the lost world of the nineteen-thirties, and to link it up with their own day.

What is most remarkable about all the six studies in Prof. McCaughey's book is the way in which they evolve away from their ostensible subjects into wider fields. The first, indeed, attempts to relate the whole to the position and prospects of the S.C.M. as seen from its headquarters at Annandale, but even this becomes a comment on changes in the spiritual climate. The second, on "the impact of world affairs", develops immediately into an account of the disintegration of faith in political liberalism, and of the developing anxieties of a whole generation, first of all about the validity of the whole approach associated with the League of Nations, and then about the totalitarian challenge. We are reminded that "the index to Dr Tatlow's monumental work contains two references to Communism, and both are incidental. This is not a criticism of Dr Tatlow's reporting, but a reflection of the indifference of the British student field to this issue up to the end of the 'twenties". But already in 1933 "the impression that we are presenting Christianity as anti-Communism" was something to be avoided, as F. R. Barry and Eric Fenn agreed in some anxious and revealing correspondence before the quadrennial conference of the S.C.M. at Edinburgh. In the years that followed, J. H. Oldham used his long experience of the strategy of missions to turn us away from all the occupations traditionally associated with "international and missionary questions" to face new problems and new questions in Europe itself. This book begins to show, if only in passing, something of what is due to him.

Prof. McCaughey notes that "Hitler's elimination of the Communists meant . . . three things . . . Nazism was the form in which we learnt what modern totalitarianism is. The . . . effect was to put Communism and Russia on the side of the angels . . . encouraging the illusion that Communism is the answer to the irrationality of Fascism". For Communism, even in its Stalinist form, had some rational content and some moral appeal. It is important that we should be reminded that the infiltration of Communists and fellow-travellers into a host of organizations created the same difficulties before 1939 as after 1945, and also that even then others, before

Prof. Hromadka, were asking what God was doing with the Russian revolution.

Of the other studies one has a more specialized interest. It is built around the correspondence of the present Bishop of Manchester with S.C.M. secretaries and others in dispersion during the war. The last is given to the interdenominational position of the S.C.M. and the problem of its relations with the many other religious societies who now abound in the universities. This is inconclusive, as it should be. Another is devoted to "the crisis in the university" and what was done about it by Sir Walter Moberley, Prof. Mackinnon, Michael Foster and other members of the group of Christian dons. What is refreshing about all these studies in the absence of any particular concern for the future of the S.C.M. In a personal book some group controversies are inevitably revived, as that between some of the S.C.M. secretaries and "Anglo-Catholic sociology", but I see no sign of anxiety about a movement that has always prospered by giving birth to other things.

Kelham. George Every, S.S.M.

The Doctrine of the Trinity. By Cyril C. Richardson. Abingdon Press, New York. $3.

To write anything both illuminating and new on the doctrine of the Trinity requires great learning and philosophical ability or else the type of courage born of unawareness of the difficulties. Dr Richardson, though learned in the relevant literature, seems unaware that some of the philosophical difficulties he discusses are partly verbal mares' nests. In intention his book is "a clarification of what Trinitarian doctrine attempts to express"; in fact it is an intensification of the difficulties.

The central problem, if I understand the author rightly, is the gulf between God as absolute and God as related to his creation. This is "an essential distinction to make in the Godhead". He regards it as "an antimony, an essential parodox. There is no way of overcoming it, and we must leave it at that." Why, then, does he not do so? "There is no necessary threeness in the Godhead." Again we may say, Quite so; but add that those who thought there was, based their thought upon God *as so related* in his self-revelation.

Dr Richardson criticizes Prof. Hodgson's work on the ground that "he never satisfactorily establishes why the terms Father and Son are appropriate in the Trinity, save that they are derived from the revelation in Jesus". When were they *otherwise* derived? A critic to whom he submitted his manuscript asked why he championed a basic contradiction in thinking about God (i.e. as absolute and related) and then criticized contradictions in the classical pattern of Trinitarian thinking, thus frustrating his own argument? As I judge, Dr Richardson never meets this criticism. His reply, which I cannot regard as an answer, is that Christian theology is perpetually driven to state apparent contradictions which are "necessary and inevitable". He never shows *why* they are so, except on the basis of N.T.

texts written when awareness of the problems was either non-existent or confused.

The root difficulty lies in the unnatural marriage of Hebrew with Greek notions of Deity. This, alike in Trinitarian doctrine as in Christology, rendered any *theology*, as distinct from statements of contradictories, impossible *ab initio*. Begin by defining "Deity" and "humanity" in terms which virtually negate each other, and it is not a Divine mystery but a verbally generated muddle which makes it impossible to conceive how the two can be brought together in a genuine unity without any change in either. But if God is a determinate Spirit and Creator, and not a mere word in which all contradictions disappear, he cannot be conceived as creating beings of a nature wholly alien to his own nature. That God created man in his own image is alone reasonable; and the essential bridge uniting Christ and men is that he is the *eikon* (image) of the invisible God, derived from as well as resembling the prototype, and is as God intends man to become. *If* Apollinarius taught that the *Logos* was the archtype of the human *nous*, then, in terms of the psychology of his age, he came nearer than anyone else to a satisfactory Christology, since he could have pleaded that he was not mutilating the human nature in Christ but restoring its true image. Of course, if the Incarnation is true it is the once-occurring, and in affirming it we are saying that it cannot be "explained", without remainder, since explanation consists in bringing any particular within terms derived from the general which are, by definition, inadequate (without extension) to include the once-occurring.

If Deity is defined as "absolutely transcendent . . . unknowable" (p. 21) nothing whatever can be thought or said about God; in which case there is no genuine paradox between any such meaningless statements about God as thus absolute and God as related to the world. It is not a genuine paradox if one side of it is mere verbiage. Nor can any amount of learning in the language of those who thought otherwise confer relevance upon it.

Nor is there the unbridgeable contrast between Divine love and wrath which Dr Richardson affirms. Love cannot be insensitive to its own rejection and to the destruction of the creature who rejects it. That could only be true of Divine indifference, if indifference could be regarded as in any sense Divine.

The only hopeful line for any further elucidation of the doctrine of the Trinity must start from the fact that we neither have nor conceivably can have any knowledge of God except as he is *related* to the world and to men. It was only thus that the doctrine arose; it is not a solution of metaphysical mysteries but a formulation of experience. Part of its value is, as Prof. C. C. J. Webb insisted long ago (and Dr Richardson makes no reference to him), that it enables us to speak of personality *in* God rather than of the personality *of* God. Modern thought finds it impossible to regard ancient terms as more than distinctions in thought or to assign actual denotations to them; we cannot find modern equivalents for them.

On the one hand, to represent the Trinity as meaning that God is

a "social Being", i.e. that he is other than One Mind, involves a desertion of ancient Catholic Faith which, in the last resort, is as monarchian as Sabellianism; but it ought not to be described as polytheism. There is nothing religious in the *number* one, or in three, nineteen, thirty-one, or any other number. The *religious* evil of polytheism lies not in mere numerical plurality but in ascribing inconsistent attributes and attitudes to the Divine. Polytheism is the easiest way of doing this; but it is frequently done while numerical unity is professed, which profession is then no more than verbal. Three *perfect personalities*, perfectly united, would be a genuine if not a numerical unity. Devotionally the Trinity is so treated, as in speaking of "a mass to the Holy Ghost". And "one God, world without end" is then formally orthodox but not informative. On the other hand, modern thought cannot conceive an entity, least of all an entity which is in any sense "personal", which must not be expressed either as a substantive or as an adjective of a substantive; and if it could, it is unimaginable how such an entity would add anything to strict non-Trinitarian monotheism.

This is a book neither for the specialist nor for the beginner; but it may well stimulate those with enough knowledge to criticize it, which is what its author desires.

J. S. Bezzant.

St John's College,
Cambridge.

The Person of Christ in New Testament Teaching. By Vincent Taylor. Macmillan. 21s.

Revelation in Christ. By William Nicholls. S.C.M. Press. 15s.

Introducing New Testament Theology. By A. M. Hunter. S.C.M. Press. 10s. 6d.

Christology is the theme of all these books; for Prof. Hunter has rightly made it the unifying factor in his survey of the whole range of New Testament theology. And who else among scholars has his genius for brevity and simplicity? His rapid chapters on the Gospels —"The Fact of Christ"—have a perfection which is breathtaking. The section on St Paul, which has many echoes of the author's *Interpreting Paul's Gospel*, is perhaps less satisfactory and is the only part of the book which gives the impression of being overloaded. Words like *dikaiosis* do not easily yield up their meaning in a sentence or two; but there is a surprising sureness of touch in the final section on St John.

No one can blame Dr Hunter for leaning heavily on T. W. Manson and Dodd; and if any reader accuses him of dismissing the Germans too lightly or questions the passing over of a knotty New Testament problem in a phrase, the answer is that the book is not intended for him. For the beginner it will be invaluable, and it can be assured of several editions.

Dr Vincent Taylor expounds the New Testament teaching concerning the person of Christ with the skill of a veteran. His study,

which is the third volume of a trilogy, must command the same respect as his earlier trilogy on the soteriology of the New Testament and in the realm of exegesis be regarded as a standard work.

But approval of the book's dogmatic conclusions must be qualified. A whole chapter is devoted to Phil. 2. 6–11 and a survey made of the views of a number of commentators, but with the omission of Rawlinson's thoroughgoing analysis of the passage in *The New Testament Doctrine of the Christ* in terms of a contrast between the old Adam and the new. Had the author made more than a bare mention of this explanation of St Paul's hymn and allowed it greater value in his own argument, the essay in Christological restatement with which the book ends might have been forced to some modification. In it this passage is pivotal, and the author, vigorously eschewing modern trends of thought, harks back to the Christology of kenosis as expounded by Mackintosh and Forsyth. To be sure the classical study in Christology of the former is as deserving of revival as the works of the latter, and it is good to have a fresh appraisal of him. But what of D. M. Baillie and W. R. Matthews? Although Dr Taylor argues one or two points with them, he fails to come to grips with their Christology of plenary grace and inspiration, on the one hand, and dismisses Thornton's *The Incarnate Lord*, on the other, in a slighting footnote. Features which will provoke comment are his speculations about a pre-temporal self-renunciation of the divine Word and the psychology of Jesus' divine consciousness, a Jesus whose will is divine, not human, though subjected to the limitations of a human life, and who possesses "latent" omnipotence and omniscience. We come perilously near at this point to the common heresy of the patristic age so penetratingly diagnosed in C. E. Raven's *Apollinarianism*, a book which is not cited in the bibliography.

Mr Nicholls shows us a better way when he writes: "Thus it is that Jesus our fellow man is the revelation of God as well as of perfect manhood, for he reflects God flawlessly on the human scale, in perfectly fulfilling the original calling of men. . . . The scaling down is perfect in every detail, because Jesus Christ is the Image of God." One could wish that the book contained rather more incisive statements of this kind than it does. and in view of the author's emphasis on personal relationship within the Church and on the concreteness of God's personal revelation of himself in Christ, rather more also by way of concrete and personal illustration, particularly as it is intended to introduce the theological student and the educated layman to the relevance for life of the Christian concept of revelation and the nature and function of theology in interpreting it to the world. Mr Nicholls does not always succeed in his professed intention of descending from the ivory tower of the theologian and wrestling with the problems of belief in the context of the culture of our time. He is, however, a stimulating thinker, whose thought is impressive in its coherence, as well as being a master of English style. His reputation as a writer is assured.

Tirumaraiyur. T. S. Garrett.

Windsor Sermons. By Alec R. Vidler. S.C.M. Press. 15s.

Goodness and Truth. Sermons of Dean Inge. Edited by A. F. Judd. Mowbray. 13s. 6d.

The Church of England should be grateful to Dr Vidler for his *Windsor Sermons*. They are first rate. Monosyllabic in their directness and simplicity, biblical in their teaching, seasoned with apt quotations and touches of humour, they will serve to recall many preachers to the wise exercise of the task with which at their ordination they were entrusted.

Here are sermons which really do expound what the Christian Faith says on matters of immense moment, and which, because of their sheer patience and winsomeness, must surely have "registered" when spoken, as they certainly do when read.

I hope that those who instruct theological students in homiletics will make this compulsory reading. I found the book hard to put down—and it is not often that that can be said of volumes of sermons! I hope also that many laymen will give a copy to their vicar or curate—it is far more likely to produce better preaching from them than will a barren criticism delivered in their absence.

Goodness and Truth is a work of *pietas*. The late Prof. R. H. Lightfoot collected over a period of fifty years every utterance of Dean Inge which appeared in newspapers and periodicals. To one of Dr Lightfoot's pupils, Prebendary A. F. Judd, this collection was bequeathed. From it he has selected twenty-two sermons which he judged to be most characteristic of Inge's thought and genius.

The sermons are prefaced by a brief memoir of Dean Inge, written by his successor Dr W. R. Matthews, himself admirably qualified to appreciate Inge's work and to estimate its place in the thought of the twentieth century.

Like all Dean Inge's work, these sermons show something of the scholarship and the insight which were his. There is a kind of aseptic, cathartic common sense about his sermon on "The Uses of Pain". And the following paragraph may cause surprise to those who think of the late Dean of St Paul's primarily as President of the Modern Churchmen's Union or as one whose Christianity had been somewhat swallowed up by his Platonism. "On the whole . . . I think that the popular disbelief in spiritual powers of evil rests on a superficial optimism, and on the idea of a tolerant, good-natured God, the magnified image of a tolerant, good-natured man of the world. But such a belief cannot be held very deeply because it is contrary to the experience of all who take life seriously. There are, I believe, evil powers stronger than we are, of whom we ought to be afraid. But, with all that, our last word must be, 'Thanks be to God, who giveth us the victory through our Lord Jesus Christ. " (From the sermon, "The Problem of Evil Spirits.")

The sermons will act as a stimulant to those preachers, clerical and lay, who read them. But it may be doubted whether they should be regarded as models on which the present-day preacher should fashion his own work, if only because they presuppose more know-

ledge than to-day we are generally justified in assuming to exist in our hearers. If we are looking for stimulation for our own thinking, they have much to give us. If we are looking for models for our own work, we should do better to ponder on the secrets of Dr Vidler's homiletic method.

DONALD BRADFORD.

FUNCTION, PURPOSE AND POWERS. By Dorothy Emmet. Macmillan. 28s.

TECHNICS AND PURPOSE. S.C.M. Press. 2s. 6d. each.

Every tradition of intuitive wisdom, passed down with love and care from one generation to another, is sooner or later disrupted by the incursion of science. The establishment of a new tradition that marries the insight of the past with the scientific knowledge of the present day may be a painful business, with bitter accusations of blindness and prejudice on both sides. Prof. Emmet's book makes an important contribution to the assimilation of inherited religious understanding with the scientific analysis of society made by the anthropologists and sociologists. These investigators, in the attempt to look at human societies objectively, quite rightly explore the use of various concepts or models as principles of interpretation, and Prof. Emmet's book is the attempt of a professional philosopher who is also a Christian to disentangle and articulate several important concepts derived from the scientific study of human societies and the religious study of individuals.

Her opening section is a discussion of the concept of "social structure". She suggests that a "social structure" is essentially a "pattern of related roles" (p. 24), a role being "a part someone plays in a pattern of social activities" (p. 26)—such as father, priest, teacher, son. The behaviour attached to a role is "institutionalized", i.e. it is governed to a great extent by standardized expectations and prescriptions current in the society, so that people can to a considerable extent rely on one another to act along certain lines (pp. 16–31).

The next section is a consideration of the idea of "function". When we say the function of the heart is to circulate the blood we mean not merely that the result of the heart beating is the circulation of the blood but that the process has a place in an integrated system with a persistent structure (pp. 46–52). In what sense, then, can one speak of the function of ceremonies or rituals as being to contribute, without the conscious intention of the participant, to (say) the cohesion of society? The institution or custom is thought of as serving an unconscious end different from the conscious purposes of its participants. But this view seems to break down when one notes that in some cases, such as that of world population, the sum total of unintended results of people's actions might have no feed-back check (pp. 83–91). The unconscious teleology of function requires also the conscious teleology of purpose. The conscious pursuit of social purposes, an important section of which is politics, is then a necessary ingredient in the analysis of society (ch. 5).

Political action as a broad concept, however, involves regulative

but not necessarily adaptive or creative action. The former is of course a necessity for ordered life, and requires a powerful social discipline to make it effective. But it only allows for a static society. The capacity of a society for making use of creative action is characteristic of a particular kind of social morality ("open" morality): an attitude which enables the members on occasion to transcend the limitations of the inherited codes (ch. 6).

Prof. Emmet then goes on to discuss religious symbols and rituals and suggests that these may serve social and psychological *functions,* not only "reinforcing the norms and system of roles of a society" but also "building up an inner discipline within individuals" (p. 188) and generating a receptiveness to fresh possibilities and departures in thought and action (pp. 197–205). This positive quality she speaks of as an "inner power of soul" (p. 213) and devotes two chapters to analysing its expression in leaders (charismatic power) and in the ordinary person (the pursuit of a vocation or calling).

The book is not an easy one: no book that moves over the frontiers of philosophy, sociology, anthropology, and moral theology can be easy for the compartmented minds of most of us. But Prof. Emmet's treatment of the matter, careful and sensitive as it is, suffers from one weakness which makes the argument more difficult to follow. This is the lack of an adequate psychology. The contrasts she draws between the external objective approach to society and the intuitive religious approach are more violent than they need be. The nearest she gets to a suitable "mediating notion . . . which links the functional, purposive and creative aspects of action" (p. 275) is "role". But as she herself says at several points, a role stands essentially for standardized behaviour, and therefore in itself contains no concept in terms of which one can explain the creative activity. It is difficult to understand why Prof. Emmet ignores the wider and more flexible concept of "value" used by the social psychologists. If one defines "values" roughly as "behaviour or objects on which one sets a value", so as to include goals which have never been made conscious or explicit by those who hold them, and if one recognizes the immense variety of any individual's goals, their great range of concreteness and generality, and the depth to which they may be psychologically compulsive, then it becomes clear that role-behaviour is only a part of the total spectrum of values held by any individual. The question of unconscious purposes and functions of institutions becomes simplified and the nature of "vocation" becomes a matter largely of one's exploring in their full depth and complexity one's own values and recognizing where they are legitimate attraits, where tempting will-o'-the-wisps, and where eyes that must be plucked out. But it is not the job of a reviewer to re-write an author's book, and these notes are only offered as a possible means of simplifying Prof. Emmet's important line of thought.

Another attack on the problem stated at the beginning of this review comes from a working party set up by the British Council of Churches, in the shape of a series of booklets on *Technics and Purpose.*

The first of these is by Prof. Alan Richardson and is a discussion of the differences between scientific and existential knowledge. He makes the usual distinctions with considerable warmth of expression but I must confess to some disappointment: the argument did not seem to have been exposed to the rude assaults of engineers or brewing technologists who might say, "So what?" This is far from being the case with the next two pamphlets, *Technical Education* and *Scientific and Technological Education*. In the former, Mr H. A. Warren outlines the provision of technical education in England and Wales—a valuable concise survey which could not be found elsewhere. He, in a concluding section, and Mr Edwin Barker in the next pamphlet, both argue with force and cogency that the proper method of liberalizing technical education is through informal discussion in which students can be led to explore the assumptions that underlie their own chosen technical studies—assumptions both about values and about the nature of human life. It is interesting to see that Miss Monica Wingate, writing in the fourth pamphlet on the education of teachers, stresses the same need: for the student's discovery of the implied values and presuppositions of himself and his contemporaries. One of the profoundest needs of a society with no clear or agreed view of life seems to be for leaders at every level when faced with conflicts of policy to keep pressing the question, "What are we trying to do? what value-assumptions operate behind our expressed opinions?"

Miss Wingate's pamphlet suffers more than the others from the compression of space, but it is a forcibly written piece by a principal who has already demonstrated her pioneering spirit in adapting the life of a college to the demands of our age.

K. G. Collier.

St Luke's College,
Exeter.

The Myth of the Aumbry. By S. J. P. van Dijk, O.F.M., and J. Hazelden Walker. Burns and Oates. 10s. 6d.

Dom Gregory Dix's *A Detection of Aumbries* has been killed by a series of blows struck by a blunt instrument clumsily delivered. Dix's venture into medieval archaeology was unfortunate, and it would have been better for his reputation had he remained inside his chosen field of work. It was therefore right that his thesis should be answered, but it is unfortunate that it has been answered in so vindictive a manner and in such bad English. *The Myth of the Aumbry* is a work of great erudition and is particularly valuable for its footnotes and references. The detailed descriptions of the various vessels in which the Eucharist was reserved is most valuable, but the question of obedience in England to the Decree *Sane* (which in 1215 ordered that the sacrament should be kept "under lock and key") remains unanswered. The authors make clear that any method of reservation could be brought into obedience with this Decree, pro-

vided the vessel containing the Reserved Sacrament was placed within an aumbry, and their reference to Rupert of Deutz is of value, as also are their references to the aumbries in Scotland, and it would be foolish to think that reservation in an aumbry, practised in northern lands, was unknown in England, for the aumbry contained not only the Holy Sacrament but many other things.

But they do not solve the problem of how *Sane* was obeyed when reservation was by means of suspension. They produce no archaeological evidence that the tabernacle or Eucharistic dove was locked. One agrees with them that the terms "pyx" and "cupa" are in certain cases synonymous, and there are hinged vessels which have a hasp which could be secured, but where is the evidence of small padlocks? These vessels seem to have been secured with a pin. How then, one asks again, was *Sane* literally obeyed? The open work wooden outer covers that remain in England show no evidence of being for any other purpose than holding the veil over the vessel of reservation.

The book loses by the omission of Pecham's Instruction and of Lyndwood's gloss, and it is strange that Lyndwood is dismissed for being mistaken in such a summary manner. It is a difficult book to read because the English is so bad. The first sentence of the introduction reads, "In the Latin exercises given by Abbot Aelfric of Evesham both the title and form of Dialogues, the master examines his pupils on a subject near to the heart of every young monk, namely his liturgical duties." And there are many similar sentences. "Moreover, in San Damiano, Assisi, a fenestrula was used as the place of reservation which, up to the present, has no sign either of a door or of a wooden cupboard." Does this sentence mean that further restoration of the church may show these signs, or that the fenestrula is still unfinished? Or is it a pious hope for the future? "As (Innocent III's) official gifts to the Liturgy are contained in the compilation of a pontifical . . ." What a phrase!

The authors seem to have caught Dixitis in the sentence "Towers were made of precious or at least durable metal. Yet the purity and whiteness of ivory was much favoured. Up to the present day, this preference is preserved in the litany of the blessed Virgin, who is invoked as the Tower of Ivory." Is it not much simpler and in accordance with fact to think that this invocation is a direct translation from the Song of Songs 7. 4? Certainly in the four early Litanies of Our Lady, printed by Dom B. Boval, O.S.B., *Les Litanies de Lorette* (1945), this invocation is lacking. Nor does it appear in the Litany coming from a Book of Prayers written by Frate Giovanni de Falerone in 1524, which Dom Boval asserts to be the proper parent of the present Litany of Loretto. This invocation, however, occurs in four other Litanies of the sixteenth century printed by Boval. In these four Litanies the invocation "Turris Eburnea" is present. Were not Ivory Towers going out of fashion by that date?

One could wish as well that the authors had caught some sense of Dom Gregory Dix's style. They employ a continuous dull sarcasm against him.

The chapters on reverence for the Blessed Sacrament and the

Elevation in thirteenth-century Eucharistic devotion are unequal. The former is of great interest and well documented. One is surprised to see in the latter chapter no reference to *Elevation in the Eucharist: Its History and Rationale*, by T. W. Drury (Cambridge, 1907).

One is extremely sorry that such a book should have been spoiled by such bad style and apparent lack of charity.

F. E. P. S. Langton.

London.

SHORTER NOTICES

Trusted and Well Beloved. The letters home of William Harness, an officer of George III. Edited by Caroline M. Duncan-Jones. S.P.C.K. 18s. 6d.

William Harness was the editor's great-great-great uncle. The letters reproduced in this book were written home by him whilst he was fighting against the armies of revolutionary France and Napoleon in Europe, India and Egypt. He died in India in 1804. The editing is so skilfully executed that the result is a consecutive and readable narrative with the minimum of comment. As a small contribution to social history this book has a certain significance, but its chief merit is the pleasant company to which it introduces the reader. William Harness himself emerges as a most engaging personality; strong in family affection, rich in humour and possessed of an integrity rare for those days. Especially attractive is his care for his men and his insistence on their good behaviour towards the people of Ceylon and India.

Michael Hennell.

St Aidan's College,
Birkenhead.

Into the Same Image. By R. E. O. White. Marshall, Morgan and Scott. 12s. 6d.

Written by an avowed Evangelical, this study of the mind of Christ and of our vocation to be conformed to it is a challenging and exhaustive work. The balance between moral effort and the work of the Holy Spirit is well maintained, and the limitations in the idea of the "Imitation of Christ" are honestly faced. Growth in grace, rather than conversion is the chief theme. Scarcely any place is, however, given to the sacramental means of grace, and theological positions with which the author is not in sympathy are summarily dismissed: he is fair neither to "Old Testament Religion" nor to Monasticism or the Ascetic Tradition. With these reservations, the book is to be recommended both for private study and as a quarry for preaching about Christ's humanity, and our intended Christlikeness.

Alan Rogers.

THE PEOPLE OF GOD IN THE OLD TESTAMENT. By H. J. Kraus. World Christian Books No. 22. Lutterworth Press. 2s. 6d.

This brief sketch of the Old Testament is concerned almost exclusively with its theological aspects, and the reader should adopt the author's suggestion that a *History of Israel* be kept handy so that the course of events may be followed. There is, however, no glossing over of the historical reality, and the interrelationship of history and faith is a primary factor in the presentation of the material.

Beginning impressively from the assembly of the tribes at Shechem described in Joshua 24, the author shows the significance of the "artificial" nature of the people of the Old Testament, which owes its existence to God's action, and for which the sovereignty of God is absolute. The failure of Israel, and the interrelationship of judgment and deliverance in the prophetic message, form themes in the chapters that follow.

This is a brief sketch, and makes no claim to completeness; yet it is perhaps unfortunate that the period after the Babylonian Exile is so sketchily treated, and the work of Ezra and Nehemiah and the place of the Law over-simplified. The setting of the prophets too simply over against official worship (pp. 45 ff.), and the underestimating of the significance of sacrifice (p. 41), are defects still often to be found in books on the Old Testament. The concluding chapter—a sort of sermon on the message of the Old Testament—is not as satisfactory as the main body of the work. Here and there a doubt arises whether the translator, who is not named, has done full justice to the original.

PETER R. ACKROYD.

CAMBRIDGE.

A HISTORY OF OLD TESTAMENT TIMES. By Prof. R. K. Harrison. Marshall, Morgan and Scott. 17s. 6d.

WISDOM SHALL ENTER. By Leo Trese. Geoffrey Chapman. 10s. 6d.

Prof. Harrison of the University of West Ontario brings together and condenses a great deal of interesting archaeological information from the works of skilled investigators in this field, notably Prof. W. F. Albright. It is distressing that he combines with it a conservatism and naivety in his approach to the Old Testament which would have passed without comment in a mid-Victorian Sunday school but is inexcusable to-day anywhere. Samson is "a man of superior physical strength but indifferent moral character". Abishag is "a nurse".

Lower down in the same abyss belongs Fr Frese's introduction to the religion of the Roman Church. A fair sample is: "Since by the very nature of things we should expect the True Church to be infallible; and since Christ explicitly promised that His Church *would be* infallible; and since the Catholic Church is the only Church on the face of the earth which claims to be infallible: we rightly feel that this itself is a proof that the Catholic Church is Christ's Own."

PAPWORTH EVERARD. DOUGLAS HILL.

CHARLES DE FOUCAULD ET LA FRATERNITÉ. By Denise et Robert Barrat. Editions du Seuil. 390 frs.

A few years ago the Dominican review, *La Vie Spirituelle*, carried out a Gallup poll among its readers. This showed that amongst the saints they most admired Charles de Foucauld (as yet uncanonized) stood second, and among the spiritual writers most widely read, Frère René Voillaume, the founder of the Little Brothers of Jesus, stood third.

This book, so well written and so skilfully illustrated, gives the reason why. After a full chronology of his life there are chapters on the man, his message and the religious fraternities which have found in him their inspiration. Extensive quotations from Charles de Foucauld and Frère Voillaume are appended to each chapter.

The Little Brothers are contemplatives in the world, and we see the distinctive ethos of their influence springing from the prayer of their inspirer, which they recite every evening: "I am ready for everything, I accept everything, if only thy will be done in me and in all thy creatures: O my God, I desire nothing else.

OXFORD. S. M. GIBBARD, S.S.J.E.

GOD IN ACACIA GROVE. By Max Gilbert Frost. S.P.C.K. 3s.

This little book would liven-up the Tract Case, and even if the browser thought three shillings rather a lot for a candid portrait of himself and his neighbours, he would probably be enticed into reading it through before replacing it, and some healthy self-criticism might follow.

ALAN ROGERS.

AMBATOHARANANA,
MADAGASCAR.

THE LETTER AND THE SPIRIT. By R. M. Grant. S.P.C.K. 15s.

Perhaps the title of this book is a little too inviting when compared with its contents. If the reader is expecting a broad treatment of the literal and spiritual interpretation of Scripture and Doctrine, or an up-to-date treatise on the lines of St Augustine's *De spiritu et littera* he will be disappointed. What he will get is something different, but equally useful, a detailed study of "allegorical interpretation", from the time of the Greek poets and philosophers to the time of Origen. A great deal is packed into a small space, which results in a book for careful study rather than for easy reading.

It is difficult nowadays to get away from typology in one form or other. Fr Hebert gave the subject a great impetus with *The Throne of David*. Dr Thornton's great volumes carried on the tale. Recently we have had the two *Essays on Typology* by Prof. Lampe and Mr Woollcombe in the S.C.M. Studies in Biblical Theology, and a very lucid article by R. A. Markus in the *C.Q.R.* (Oct.–Dec. 1957) on "Presuppositions of the Typological Approach to Scripture". Perhaps this article says as much as the "common reader" can absorb on

this subject. Grant's book is for those who wish to carry their study further, and to begin by studying carefully the literary evidence from the Fathers, considered in the light of the Greek hermeneutical tradition.

This book calls either for a very long, or for a quite short, review, and the choice must be for the latter. The author succeeds in establishing a direct "line of succession" from the Stoic re-interpretations of the Greek poets, through Philo, to the witness of the Epistles (noting that Rabbinic as well as Philonic methods are to be found in St Paul) and hence to Clement and Origen. In passing, we are given an interesting survey of the deviations of the heretical Gnostics. It must be admitted that Origen is at times perilously close to them in his habit of allegorizing the Gospels as well as the Old Testament. The final chapter is an attempted appraisal of the whole idea of allegorical interpretation, and the reader who is unaccustomed to this material might well begin by reading this chapter. In it is brought out the fundamental problem which besets all allegorical interpretation—how to synthesize history and philosophy. To say "the Word was made flesh" is an historical statement, but its meaning depends on what is meant by "The Word", which is a metaphysical question. The way of allegory is one way of approaching this and all similar exegetical questions. Mr Grant has some penetrating things to say on all this, and his book will at least help readers to formulate the important questions, which is perhaps as much as can be expected.

A useful appendix gives notes on twenty-three Greek words of importance in the discussion of this subject, e.g. anagōge, mysterion, etc.

RONALD LEICESTER.

BOOKS RECEIVED

(*Mention here neither implies nor precludes subsequent comment.*)

CAMBRIDGE UNIVERSITY PRESS: George Yule, *The Independents in the English Civil War* (21s.).

COLUMBIA UNIVERSITY PRESS (O.U.P.): William D. Geoghegan, *Platonism in Recent Religious Thought* (32s.).

ÉDITIONS DU CERF (PARIS): A.-M. Dubarle, O.P., *Le Péché Originel dans l'Écriture* (n.p.).

FAITH PRESS: Peter Kirk, *One Army Strong?* (15s.); Raymond Raynes, C.R., *Darkness no Darkness* (6s.).

LONGMANS: William P. Wylie, *The Pattern of Love* (16s.).

LUTTERWORTH PRESS: T. S. Garrett, *Worship in the Church of South India* (7s. 6d.).

OXFORD UNIVERSITY PRESS (MADRAS): *The Ordinal of the Church of South India* (50 naye paise).

S.C.M. PRESS: William P. Wylie, *Human Nature and Christian Marriage* (8s. 6d.); David M. Paton (Ed.), *Essays in Anglican Self-Criticism* (25s.).

SECKER AND WARBURG: Lord Altrincham, *Two Anglican Essays* (10s. 6d.).

TAGORE PUBLISHING HOUSE (TENALI): K. Ramakrishna Rao, *Psi Cognition* (n.p.).

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But I am a Catholic

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Dr Hardman, after fifty years ministry in the Church of England, during which he has served with distinction in both parochial and academic fields, has chosen to signalize the jubilee of his priesthood by expressing his devotion to the Anglican Church as the true Catholic Church of this land. Inevitably this leads to some plain speaking; for it involves the refutation of Roman claims.

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